THE UNITARIAN CALENDAR

I see a new religion arising, basing its . . . trust in man: calling to the hitherto unstirred depths of loyalty in him, — believing that he can love the good without thought of a reward, that the heaven of principle can reign in the human breast.

— *W. M. SALTER.*

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

VOL. 2 SEPTEMBER, 1909 No. 1

THE PARAGRAPHER

Thousands of men are practically out of the Christian church to-day. Its message to them has lost its power and persuasiveness. It may receive their financial support, but it cannot command their loyalty of heart and mind. To these men the Unitarian Church has a new and convincing message. It declares that the main thing in religion is not the acceptance of any particular salvation scheme, but is the living of a life. It teaches that religion is life, — strong, sane, pure, manly, helpful life. It insists upon character as the absolute essential in righteousness.

The Unitarian Church is simply speaking out plainly what the majority of people really think in religion. It does not represent any small minority of thinkers, but is expressive of the universal tendencies and conclusions of thinkers everywhere. Wherever men seriously and rationally think in religion, you will find Unitarians. Truth is one, and leads to a common conclusion. It is only the man who blindly accepts and stubbornly retains whose thought is not being swung over to the new and larger conceptions of the liberal religion openly preached by the Unitarian Church.

I do not say that Unitarians are any better than other people, but I do claim that they give themselves a better chance. They refuse to be bound by

11983

any traditional fetter, and insist upon the soul's right to freedom. They do not rely upon any exterior or supernatural power to save them, and so are impelled to fully develop the forces inherent in themselves. They do not look forward to any future forgiveness of sins, but live with the consciousness that every evil act will surely bring its punishment. This sense of responsibility and this insistence upon freedom are bound to make for noble life.

Only the free can grow and gain. Compulsion curses; bondage blights; creeds displace convictions; loyalty to the past often means treason to the present. The bound tree cannot grow straight. The slave can never achieve spiritual success. It is the free soul that can soar to the heights and catch a glimpse of the ideals of the future. In the Unitarian Church you are free, — free to think your own thought, free to live your own life in your own best way, free to build your character after the fashion of the highest ideal you know, free to grow, expand, progress, achieve.

The greatest boon to human life is the quality of fearlessness. If a man can look at the face of his foe with clear eyes, unflinching and unafraid, the battle is half won. It is the coward who fails before he tries. And true religion should give men this splendid quality of fearlessness. Where it does not, it is unworthy. Where it teaches man to fear, — to fear even God, — it is a curse. In whatever church you see men groveling in fear before God, making frenzied petition for mercy, you will find a force that is working directly for evil against both the individual and the state. God wants no coward's worship. He wants a brave man's confidence and service.

Have faith in yourself. Have faith in your own power, your own thought, your own opinion, your own conviction of the right and true. You are sufficient of yourself for every task that God puts before you. You have power to do the deed, to speak the word, to resist the temptation, to achieve the noble, to compel victory. If any man or any church tells you that you are inherently weak and helpless, believe it not. It is not true. You are not weak. You are strong, — strong enough to do and dare all, strong enough to stand alone, strong enough to live the life divine. Have faith in yourself!

Ours is the higher heritage of the spirit — a heritage of wealth, power, freedom. We are spirit children of the Almighty, poising on the pinnacle for yet higher flight. We are endowed with wealth and privilege as the sons and heirs of God, but in God's wisdom we are compelled to do yeoman's service in the workshop of the world before entering into the powers and privileges of our high estate. We belong by very birth and being to the human family of God.

The Unitarian faith is essentially and peculiarly one for young people. It calls for the qualities which the young possess, and which most appeal to them. It is a faith that stands for progress. It insists upon strong endeavor as the main thing in righteousness. It is not an easy faith, but calls for the strong and the strenuous. It challenges the best and bravest in a man. It proposes the deed heroic. It stirs the blood by its challenge to a man's courage. It leads into new paths. It dares to risk for religion. It fronts opposition. It is the faith that enlists the young man of energy and enterprise, of courage and conviction.

Do you really mean to say that you are afraid to trust yourself to the guidance of the living God? Yet it can only be fear and unfaith if you cling to some outgrown and outlived standard of the past and refuse to admit the new truth of the present. Can you believe that God spoke only in the past and guided men only in the past? Is God not here to-day? Then why do you persist in shutting your eyes to the new manifestations of the divine in each new day of the present? Why not frankly and fearlessly open your mind to whatever the God of the present has to reveal?

This is the Unitarian message to the human soul: "Cut yourself free from dependence on the old stalk of religious tradition. Sink your own roots into the soil of truth. You have within yourself the germ of independent life. Draw directly from the resources of nature. Be no more dependent upon the life of another or the life of the mass. Develop your own life. Depend on your own force. Refuse to be dependent. Cease trusting in forces exterior to yourself. Trust yourself."

You say that you are religious, that you belong to the true church, that yours is the true faith, faithfully handed down from the sacred past? And I say to you that I care not in the least. The question of supreme importance to me and to all others is "What are you doing with your religion?" or "What is your religion doing with you?" The test of religion is the degree of forcefulness of which it is capable and which it is exerting. Faith, formula, tradition, beauty, are all secondary and subservient. Is your religion a working force in your life, making you better, and your fellows better, and the world better?

THE POSITION AND FUNCTION OF THE CHURCH

The church is the power-house of the spirit. Its men and women are the avenues through which the forces of the ideal flow out in generous thought and benevolent service. Trained in the church, embued with its spirit, quickened by its incentives, these are the people who go out to right the wrongs of society, to secure justice for the oppressed, and to build up the visible fabric of the kingdom of God.

The familiar clamor is for a coercive system of righteousness. Give us restrictive laws, give us legislation against the wicked heart, give us a new social mechanism, build up by statute a better physical environment, and then the lion and the lamb will lie down together. That is merely the shell of the millennial order. You cannot cure the timidity of the lamb or the cruelty of the lion by putting them together in a golden cage. They both need a change of heart, and it will take time and education and generations of lambs and lions before the cage will become an abode of peace.

The work of the church is to breed a better disposition in the lion and more courage in the lamb. With all of these mechanics of reform the church has no immediate or official connection. Its primary work is not to supply new social furniture or to manufacture golden cages or to bake bread or to heal the sick or to build almshouses or to purify politics. Its primary work is so to drive the ideal into the human soul that the millionaire shall be ashamed to grind the face of the poor, and the laborer shall be ashamed to rob his employer of honest service, and the prosperous man, looking into his unfortunate neighbor's yard, shall be ashamed not to vault the barrier and lay strenuous hands upon the wrong he beholds. This is the redemptive work of the church, — to make men and women

righteously efficient, and to trust to them to go out with wisdom and consecration to improve in their own way the social conditions of the world.

— *J. C. Jaynes.*

THE TRUE CHURCH AND REFORM

The true church, mindful of its special duty and consecrated to its "unique commission," would enter into every political struggle, every industrial conflict, every social reform, would show the moral principles involved, the spiritual ideals at stake, the human (and therefore divine) interests imperilled, and, "speaking as one having authority," determine the issue without appeal. The true church would at this very moment decide the issue of the Pressed Steel Car strike, would assert, upon the basis of the simple gospel of Christ, the right of the striking employees to be treated as men and not as pieces of machinery; and, upon the basis of this same great gospel, deny to the employers the right to crush the bodies and destroy the souls of the workmen by imposing exhausting conditions of labor. The true church would identify itself with the great child labor reform movement of our day, and thus emancipate to-morrow morning the more than one million children who are toiling in mine and factory and tenement. The true church would make the international peace movement its own, and make forever more impossible the militarism which disgraces our Christian civilization. The duty of the church is to snatch up this flame from its sheltered nook in the sanctuary and bear it aloft like a blazing torch, that those who sit in darkness may see a great light. Its duty, you say, is to keep "outside" the battle for social justice? Not at all. It is to plunge into the very thick of the fight, armed with the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the spirit, and there win a victory for God! Surely, when the apostle described this "whole armor of God," which

he exhorted his followers to "put on," he did not mean that they should don it for exhibition purposes merely. He intended that it should be carried into battle, there to be marred and mutilated, mud-bespattered and blood-stained, in "the good fight for the faith"!

—*John Haynes Holmes.*

THE WORK OF THE WORLD

Religious nurture cannot rightly terminate on self. The cultivation of the highest reaches its fulfillment in the diffusion of the best. Out of the deep heart of religion streams the impulse to disseminate knowledge, to promote virtue, and to illustrate charity. The twin word of culture is service. Religious association, if it be genuine and intelligent, develops the disposition and purpose to serve society, and it concentrates and increases power for such service. Worship precedes and inspires work. In every community there is constant need of that service in which moral energy is directed to the mitigation of distress, the overthrow or abatement of evils, and the conservation and increase of virtue. The field for the activity of the moral reformer is very wide. There are ignorant and incompetent people to be taught and trained to efficiency; there are poor to be housed and fed and clothed, sick to be nursed and healed, sorrowful and hopeless ones to be comforted and encouraged, and vicious to be reformed. There are public evils, such as intemperance, licentiousness, and fraud, to be overcome. There are political abuses to be abolished, administrative blunders to be corrected, and defects in public sanitation to be remedied. In commerce and industry there are ideas to be changed and customs to be moralized. The whole level of life is to be lifted. There is work for every willing hand, and there is need of all the intelligent moral force which can be generated and put in operation.

—*Philip S. Moxon.*

THE NATIONAL CONFERENCE

In the Unitarian calendar, September 27 is the date most prominent, and on the map of Unitarian intentions many lines may be seen to meet in Chicago. The National Conference, commencing at that time and place, will be the center of interest and importance to all concerned in the vital cause of liberal religion.

The National Conference of 1909 has peculiar promise, in the fact of its being held in the West. It should be nationally representative, giving the West equal chance with the East to contribute its men and its ideas. If this chance is properly taken advantage of, an incalculable good will be done the Unitarian movement.

Apart from the set program, there will be much opportunity for helpful discussion and the stimulus of comradely contact. Various side meetings held for the purpose of considering particular problems and causes will add greatly to the interest and good of the Conference.

It must be remembered that this Conference will be what we make it, — make it by our presence, our spirit of expectancy, our determination to contribute our share, psychological and vocal, in making it a success. It will be found that what a man will bring back from Chicago will be in exact proportion to what he brings there. No man can take out more than he puts in. Everything depends upon our presence and our part.

Ho, for Chicago!

TOGETHER

People tell me sometimes that the Puritans' plan is becoming old-fashioned, the plan by which people, who did not choose to tie themselves by any creed, simply agreed to "walk together" in their effort to abate temptation and to keep passion down. And I often hear moral voluptuaries, who expect to please themselves and to escape from temptation at

the same moment, who tell me indeed that public worship, the united worship of the church, does not "attract them." They say they prefer to commune with God alone, perhaps by a babbling brook, perhaps in the comforts of a library. I do not see what your preference has to do with it. I never heard that anybody asked what you preferred. I do not know that any one cares. That is not the question. "What does the world need?" That is the question. To that question the answer is that the world needs more union and less separation. It needs more of the "together" and less of the "alone." It needs the unity of the spirit instead of diversity of form. And so the world needs that, like a man, you bear your brother's burdens, instead of posturing, like a fool, under your own. Let each man apply that rule by giving his countenance, presence, and help in some religious society. And let him give such sympathy really, with his whole heart. Let it come just as you give your attention to the affairs of a bank in which you are a director or of a railway which you have set out to build. Certainly, men are not abandoning the *"together"* in any other sphere of life. Syndicates for good purposes, rings for bad purposes, caucuses for politics, societies for reform, are the special signs of our time. In such a time it is hard to make me believe that the society formed before any of these modern associations, the society called the "Church of Christ," is a mistake, is out of place, or unfit for the time and occasion. And this follows, that everybody not confessedly irreligious must sustain it and carry it forward, unless he accept the heresy of the Roman Catholics, who profess that only the priesthood is the Church, and assign to them the thinking for all mankind. Everybody must help. And this help is not a now and then help, not an occasional attendance on Sunday, when the day is not fine enough for a drive. It is the sort of loyal support which you give to the other institutions which you believe in. I do not ask a

man to go regularly to church because it feeds him or clothes him, but because the country — nay, mankind in a thousand necessities — needs public worship. If the man turn on me, if he say, "What good will it do me?" why, I have only to reply, "Dear friend, you cannot help yourself unless it be in your heart first of all to help your fellowmen."

— *Edward Everett Hale.*

THE RELIGION OF A SENSIBLE AMERICAN

The word of God is life. "I am come that they might have life," says Jesus, "and that they might have it more abundantly." Life, not salvation. Salvation is a word that Jesus never used. I am come that men may live, may enjoy their life, may find out what powers are in their hearts and what faculties in their minds, what relation they sustain to the great power above, our Father; what is their business here, how they may help the broken, and how they may lift the fallen. "I am come that they might have life, and that they might have it more abundantly." God is not here repairing and restoring things alone. Preventive medicine is rapidly displacing remedial medicine. Where of old seventy-two different elements entered into that which was to give life to those that were sick, preventive medicine anticipates the need and to-day asks, How shall we prevent loss of life and keep men and women from being ill?

I take it that the work of law in this world is not simply disentangling the confusions of men, not simply winning a case for this man and punishing that man; but it is the endeavor to institute justice between man and man, to so state the principles of social order that men shall not quarrel and men shall not err. I understand the work of government is no longer simply to protect a man while he pushes his plane or swings his scythe or stands behind his counter, but to see to it that all shall have

the privileges of each; to see to it that the weakest has not only justice, but opportunity. Preventive government is to take the place of the old protective government. I understand the great work of reform to-day is not simply to relieve those that are hungry, is not simply to confine those that have done wrong, but to heal, to help, to place a man on his feet again, to anticipate the falling of little children, and long before they are neglected to have gathered them into some home and pressed them to some mother's or father's bosom, that love may so protect them and may so prevent their knowledge of evil that they shall not go wrong.

I understand God's business in this world is not salvation alone; that is a little part of it. It is not restoration alone; that is but a phase of it. It is not repair; that is a small portion of it. But it is utilizing all the forces that are as yet unlimited and unexhausted, that children shall be born to happy homes and joyful parents; shall be so surrounded by education and by the conditions of a happier and purer society that they shall not go astray, that they shall not fall into evil, that they shall have no taint of sin upon them. There shall be no need of their being born twice, since God's first birth is good enough for all and suffices for all, if nothing comes to prevent the perfect development of his plan. — *From "The Religion of a Sensible American," by President David Starr Jordan, published this month by the American Unitarian Association.*

CHRISTIANITY AND SOCIAL PROBLEMS

God's Fatherhood with man's childhood means for us as individuals, personal union with His character. It means that the inward aim of life is to be like God, to be able finally to say, "I and the Father are one." It means that we are to become that which in our highest hours we believe God to be: just, merciful, long-suffering, truthful, pure, faithful, pitiful, and loving; and to rule all our

thoughts and actions at home, in business, in our profession, in our daily work, by our steadfast fulfilment in our character of the character of God.

What has that to do with social problems? A great deal. Their true solution is in the growth of God's character in man: in the child becoming like the Father. In no other way will they ever be finally solved; and all the ways proposed to solve them which lead away from this main law of their solution are ways which break down in practice, and create evils greater than those they have attempted to heal.

Put the matter to the test. Whatever be your business, merchant or lawyer, tradesman or mechanic, town councillor, parson, or doctor, employer or employed — live out the character of God in your daily contact with men — live out justice and love, honest truth and pity in everything you do — and then, around your path at least, in the whole circle over which you have influence, the social problems which trouble us so much will be either solved, or put on the way to solution. As much of these problems as one man can meet and settle, you will meet and settle; and what you do will spread from you in waves of influence. That is our personal duty, yours and mine, men or women. Try and do it. Try only one part of it at first. Try to do strict justice, not the mere justice of the civil law, but that which you are bold enough to claim as just before the eyes of the absolute justice of God. You will find that a multitude of things which regard labor and selling and buying and making money, and which earthly justice permits, God's justice lays its hand upon, and says, "This must not be done. The very opposite of it is the just thing to do." When we obey that voice, we, so far as our life-practice is concerned, are solving day by day the social problems.

— *Stopford A. Brooke.*

OPPORTUNITY

This I beheld, or dreamed it in a dream: —
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I, a sword of keener steel —
The blue blade that the king's son bears — but this
Blunt thing — !" he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and sodden sand,
And ran and snatched it; and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.

— *Edward Rowland Sill.*

WHY GO TO CHURCH?

The churches keep alive the sense of the greatness of humanity. If I did not go to church for anything else, I should go for this. The sermon might be stupid; then I should not listen to it. The prayers might not suit me; then I would pass them by. The music might grate on my ear; I should try not to hear it. One would be there greater than the temple; greater than its liturgy, its prayers, its priests, its ritual — my brother, Man, bowed before my Father, God.

— *James Freeman Clarke.*

What if many of us have come to think the mystery of the origin of things insoluble, and the mystery of the hereafter impenetrable? The distinction between the higher life and the lower is still as clear as ever.

— *Felix Adler.*

He who, having lost one ideal, refuses to give his heart and soul to another and a nobler, is like a man who declines to build a house on the rock because the wind and rain have ruined his house on the sand. He has simply given up one shelter, one inspiration, one set of motives, without gaining anything in return. Surely nothing can be more unmanly, or more unworthy of a rational being, than to spend life in idle lamentations because what we or our fathers once believed to be true has now proved to be false. Why not set to work to discover a new principle of cohesion which will bind together the observed facts of life?

— *Constance Naden.*

Wisdom is omnipresent. Everywhere it comes to meet us. It shines in the sun. It irradiates the heavens. It whispers through all sounds of nature. It beams resplendent from the characters of good and wise men, and more brightly still in our own souls. Our teachers are thus all around and within, above and beneath. Divine Wisdom is not shut up within any book. It is not heard from pulpits alone. It has better preachers than all ministers. And one great aim of the true minister is to help his hearers to understand wiser teachers than himself, and to open their ears to more harmonious voices. By turning their minds to the lessons of every day, he should make them feel that they are in a higher than any human school, — in God's own School, the School of the Universe, — where always and everywhere they may be gathering treasures of Truth.

— *Channing.*

For no sect elect
Is the soul's wine poured
And her table decked;
Whom should man reject
From man's common board?

— *A. C. Swinburne.*

NOTES

A National Conference special train will leave Boston for Chicago on Sunday, September 26, at two o'clock, arriving at three o'clock on Monday. Passengers leaving New York at four o'clock on Sunday will connect with the special at Albany.

Rev. Earl C. Davis, of Pittsfield, Mass., is engaged in a very energetic campaign in widening the influence of his church. He has been holding a series of open-air meetings in the park and has been able to reach a large number of men. He is proving that the liberal message is gladly received by the common people.

President Eliot's lecture on "The New Religion" still continues to excite much interest and debate. Criticisms are heard from every quarter, from the street evangelist to the Vatican. It will all serve to bring the principles of liberal religion before the public eye, and will result ultimately in the advancement of the Unitarian movement.

Among this month's publications of the American Unitarian Association, one book of special interest and value is "The Religion of a Sensible American," by David Starr Jordan.

Reports received from the men who are engaged in the open-air preaching campaign this summer indicate that it has been very successful. A full report will be given in the Calendar next month.

President Taft's attendance at the Unitarian Church in Beverly, Mass., this summer, has attracted great throngs to the Sunday services and given much publicity to the sermons delivered.

UNITARIAN SCHOOLS

Hackley School for Boys, Tarrytown-on-Hudson, N. Y.
Home Schools for Girls, West Newton, Mass.
Home School for Girls and Special Students, 115 Beacon St., Boston, Mass.
Howard Seminary for Girls, West Bridgewater, Mass.
The MacDuffie School for Girls, Springfield, Mass.
Powder Point School for Boys, Duxbury, Mass.
Proctor Academy, Andover, N. H.
The Tuckerman School, Boston, Mass., for training of Sunday-school teachers, parish assistants, club workers, and church charity workers.

UNITARIAN PERIODICALS

The Christian Register, at $3.00.
272 Congress St., Boston.
The Unitarian, at $1.00.
104 East 20th St., New York.
The Pacific Unitarian, at $1.00
1580 Geary St., San Francisco.
Unity, at $2.00.
Abraham Lincoln Centre, Chicago.
Old and New, at $1.00.
Des Moines, Ia.
Every Other Sunday, for children, at 40 cents.
25 Beacon St., Boston.

THE UNITARIAN CALENDAR

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The Religion of a Sensible American

BY

DAVID STARR JORDAN

PRESIDENT OF STANFORD UNIVERSITY

THE practical working religion of a leader and teacher of youth in a great university, as set forth by the President of that university, who knew him and his influence well.

It was a militant religion of character, action, and personal influence, embodying a sane, undogmatic, working philosophy of life — a sensible religion sensibly lived and "justifying itself by swaying the lives of many young men and women toward noble thoughts and steady righteousness."

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We believe in

The Fatherhood of God,
The brotherhood of man,
The leadership of Jesus,
Salvation by character,
The progress of mankind
onward and upward forever.

We accept the religion of Jesus, holding in accordance with his teaching that practical religion is summed up in love to God and love to man.

In the freedom of truth and the spirit of Jesus, we unite for the worship of God and the service of man.